

# The Philanthropist.

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CINCINNATI, WEDNESDAY, OCTOBER 27, 1841.

WHOLE NO. 277

THE PHILANTHROPIST,  
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For the Philanthropist.

Edgefield, C. H., S. C., Oct. 1, 1841.

REV. WILLIAM H. BRISBANE:

Dear Brother—I have attentively perused your letter of the 21st June, addressed to me in the Philanthropist of 7th July. You apprise me at the outset, that you will use great plainness of speech, but disclaim any intentional disrespect to myself or any member of the convention. You will of course allow me the like plainness of speech in my reply, whilst I assure you, that I design no disrespect to yourself or any of my Abolition brethren. "Truth I would fain hope, is our only aim, and I trust the God of truth will lead us into its pure principles and practice.

In my answer, I shall begin with the circumstances connected with the election of the board of managers of the convention, and as your recollection of some important particulars, relating to these circumstances, appears to me to be inaccurate, I shall take the liberty to supply the deficiency.

When the convention was about to propose to the election of the board, brother Fuller said to me, "I ask you, sir, if my demand has been made upon you, in your official character, as President of this convention, to proscribe any man from its board for conscience sake?" "I answered, No." He made the same inquiry of the secretaries, who also answered in the negative. "I am glad of it," said he. "I for one would never submit to such a requirement."

He added many other remarks of a liberal cast, but none of which I have any recollection that were calculated as you state, to leave "the impression upon the audience, that Abolitionists had falsely charged the Southern brethren with a spirit of proscription." Now, my brother, the inquiry of brother F. was not made to ascertain, as you state, if "any instructions" had been given to me or to my knowledge to any in that convention, to proscribe any man for conscience sake." But to know, if upon me, in my official character as President not as delegate, a demand for the proscription of any member of the board had been made. The reason of this inquiry is given in the following extract from his letter, to the editor of the Biblical Recorder and Southern Watchman of the 19th June, 1841, which will assist in correcting your mistake: "whilst writing," says brother F., "let me say that none of the papers have given an exact account of the proceedings on Friday morning. The reason of my putting the question to the president and secretaries ought to be known, it is this:—having formed a very pleasant acquaintance with our brother Galusha, I ventured to suggest to him, whether he himself would not propose his removal from the board. His answer was, that he would do so, but for one thing viz: that an official demand was with the president and secretaries, that he should be sacrificed. This will account for the course he took."

After brother F. had finished his remarks, brother Colver said, "although no such demand may have been made of the officers of this body, may not the Southern delegation have come here instructed to leave off certain persons from the board?" I said that I had no such instructions. So did the Southern delegation generally. You yourself were permitted to interrogate them, and when you had received their answers, you observed "I am satisfied." After these answers were unequivocally given, you proposed another question, in reference to which you now say, that you "propounded the question in a form to bring out all the facts in the case, but were called to order and I confirmed it. And when you attempted to explain your reasons for making any inquiry into the subject, I pronounced it out of order to offer any explanation." You say, that you propounded the question in a form to bring out all the facts in the case—what facts do you mean? They had all been brought in the answers to the interrogations previously put. I could conceive, therefore, of no other facts in the case, than such as would go to prove the Southern delegation guilty of wilful falsehood. And were these the facts that a brother was attempting to bring forth against a body of brethren of high standing and unimpeachable integrity? Oh Tempora! Oh Mores!

It must be admitted, that if you could have proven them guilty, it was your right, as a member of the convention, and your duty also, to bring forward the charge, but then it would have been incumbent on you to produce proof, clear palpable proof of their guilt, not constructional as you have attempted in your letter to me. But if this could not be done, and I knew it was impossible to do it, it is a tall surprising that when the tendency of your inquiry was perceived, a member in his place should call you to order, that the president should sustain the call, and that the convention should sustain the President?

As you have quoted the resolutions of some of the constituent bodies of the convention from the South and South-West, and a portion of the address of the Southern and South-Western delegation to their constituents, for the purpose of showing, that they, their positive denial to the contrary notwithstanding, were under instructions to leave off the Abolitionists from the board, I shall reconsider these resolutions and the portion of the address to show, that they furnish no grounds for your assertion.

I begin with the resolutions of the Edgefield Baptist Association, of which I was a delegate:

"Resolved, That our delegates to the Baptist General Missionary Convention be instructed to obtain, from that body, at its next meeting, an expression of its approbation or disapprobation of the views and sentiments contained in that (the Baptist Anti-Slavery Convention)"

address, to the end, that if that body shall approve of the views and threats contained in that address, the Southern Baptists may take measures for forming a separate missionary body."

In this resolution of the Edgefield Association, there is not a word of instruction on the subject of leaving off any member of the board.

The following preamble and resolutions were adopted by the state convention of the Baptist denomination in South Carolina, viz:

"Whereas, a general disquietude among our churches in the South and South-West of these United States, has been produced by the proceedings of some Abolitionists of our denomination at the North, with whom we have been long associated in the foreign missionary enterprise, a disquietude that threatens a division of the Baptist Triennial Convention, by a separation of the Southern from the Northern churches; and whereas, from the magnitude of the missionary enterprise and the importance of united action for its advancement, such division is to be deprecated, and if possible prevented; And whereas, the manner of adjusting the existing difficulty, as to remove the disquietude and prevent the division, is one of delicacy and importance, and requiring deliberation and mature counsel; therefore

Resolved, That it be recommended to the delegates from the slave-holding states, who shall attend the Baptist Triennial Missionary Convention, in April next, to assemble in the city of Baltimore, in the meeting house, in which the Triennial Convention is to assemble, at 10 o'clock, on Monday before the last Wednesday in April next, that they may deliberate and determine upon the manner in which they shall act on this subject, when they shall meet the Triennial Convention.

Resolved, That they be requested, after the rising of the Triennial Convention, to give information to their constituents of the result of their doings."

I now ask, if, in this preamble and these resolutions of the S. C. B. S. Convention, there is one solitary word of instruction to its delegates, to leave off any member from the board? I add, that neither in the Edgefield Association, nor in the convention of my state, was there one word said in reference to the exclusion of Abolitionists from the board of the Triennial Convention. So that neither by implied or positive instruction did the delegates of either receive direction on the subject.

I proceed to consider the resolution of the Alabama convention:

Resolved, That we withhold all appropriations from the A. B. board of foreign missions and the A. F. B. society, until the officers and managers of those institutions satisfy us, that they are not connected directly or indirectly with these anti-slavery proceedings."

Are there any instructions here to brother Hartwell the delegate, to proscribe any member of the board or convention?

The Bethel Association of South Carolina resolved the following:

Resolved, That if the Baptist Missionary Triennial meeting to convene in Baltimore, in April next, does sustain the proceedings of the anti-slavery convention—then and after that time we recommend to the Southern Baptists to find some other channel, through which they may send their contributions."

Do you find any instruction here on the subject of excluding Abolitionists from the board?

Having finished the review of all the resolutions of the constituent members of the Triennial Convention from the South, that you have introduced into your letter to me, without finding a single word of instruction to their delegates, in relation to the exclusion of Abolitionists from the board of managers of the Triennial Convention, I now proceed to review the resolutions of the Camden church:

Resolved, We recommend to our associations to use their influence to have ELIAS GALUSHA expelled from his office of Vice President or the Board of Foreign Missions—that they have a right to require it, and should make his expulsion the condition of their further connection with the board.

Resolved, That our association be requested to be fully represented in the Triennial Convention at session in April next, and the delegates be requested to endeavor to obtain an expression of the views and opinions of the convention on the subject of Abolition.

Resolved, That those who are not for us are against us, and that any refusal or neglect of the convention to express an opinion on the subject, will be regarded by us as taking sides with the Abolitionists."

I here state, that the Camden church appointed no delegates to the Triennial Convention, and that therefore these resolutions contain no instructions to any one. They only shew the opinion of that church in reference to the exclusion of brother Galusha from the board. What then do they contain? First. A recommendation to associations to use their influence in procuring brother G.'s exclusion from the board, to which recommendation these associations paid no attention. Secondly.

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In your address to the Southern brethren in the Philanthropist of the last year, you say, "there are reasons to believe, that the apostles had no occasion to address themselves in Christians to manumit their slaves. The presumption is, that the early Christians were ready to admit the right of the slaves, they had previously held to liberty, and no longer treated them as such, but paid them wages." But will presumption be sufficient in this case?

The law and the testimony must decide in this matter. And to these let us go. Preparatory to a direct appeal to these, I ask your attention to the following facts: that if property in man be wrong per se, that is, in itself considered without regard to circumstances, then, wherever it exists, it has been acquired and is retained by injustice in violation of human rights, whether by war, purchase or theft. But did the Saviour or his apostles tell the primitive disciples, that as owners of slaves, they were men stealers? Did they require of them the manumission of their slaves? Point us to the page, on which such a charge is written, such a requirement made. The true state of the case in this matter seems to be this: that when in any country, slavery has become a part of its settled policy, the inhabitants, even Christians, may hold slaves without crime."

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title of evidence to sustain the charge? Is this a part of the moral code of Abolitionism? If so, may our country be soon delivered from its baneful influence. You state in your letter that "Rev. James C. Farnas, of Charleston, S. C., distinctly informed you that it was settled, that Mr. Galusha must be left out." But did he say how this was done? "Was it by 'instruction,' " "by compromise," or in the opinion of brethren? In my communication sent to the Philanthropist upon the receipt of your letter, I have shown that it was not by "instruction," or "compromise," and I am sure that my brother F. did not tell you, that it was by either of these means.

As to your remark upon the proslavery action of the convention; my election to the presidency; the want of candor in myself and Southern brethren, and the conduct of Northern delegates, I make no observation. I leave them to pass, for what they are worth. And as to the "chief responsibility" of what you are pleased to call "the ungenerous proceedings of that meeting towards Abolitionists," which you say reate on me, I assure you, that I would take it all, if I could honestly do it. But it is divided between the brother, whose sagacity perceives the tendency of your inquiry, and led him to make the call to order; and the convention, that sustained me in maintaining the call, so that to me is left only the small responsibility of being the humble organ of giving effect to the good sense of the body, over which I had the honor to preside, in arresting an unrighteous procedure.

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You again ask, "what are we to do?" To this I will answer as an individual; and my answer is this: Do as the primitive churches did, "how to the dictation" of the apostles; retrace the relation of master and slave, retrace them both, if they are believers in Christ and baptized on a profession of their faith in Him, into the church of the living God; teach the master to perform his duty to his slave; teach the slave to perform his duty to his master; stir up your Southern brethren to be their own standard of morals among their slaves, to have the gospel preached to them and to strive to make them braver than the Abolitionists, and thereby to dislodge them from their hold.

From the above facts and scriptures, it appears to me evident, that the relation of master and slave accompanied the parties in their admission to the primitive churches; whilst the condition of the slave was rendered comfortable by the direction of the master to treat her well. These directions, however, altered not the nature of the property, which the master held in the slave. For example, the direction, "masters, give unto your servant that which is just and equal," does not in any sense refer to the relation between them, but to the *rigid treatment* to be given to the slave. If the interpretation, given to this passage by yourself, the last year, be, that it enjoins freedom to be given to the slave, then the principle is established, that directions given to one party in a relation comprehending two or more rational beings for the regulation of the conduct of that party, are designed to destroy the relation itself. Let this principle be applied to the relations of marriage, and of parent and child. For example, "masters, give unto your servant that which is just and equal," does not in any sense refer to the relation between them, but to the *rigid treatment* to be given to the slave. If the interpretation, given to this passage by yourself, the last year, be, that it enjoins freedom to be given to the slave, then the principle is established, that directions given to one party in a relation comprehending two or more rational beings for the regulation of the conduct of that party, are designed to destroy the relation itself. Let this principle be applied to the relations of marriage, and of parent and child. For example, "masters, give unto your servant that which is just and equal," does not in any sense refer to the relation between them, but to the *rigid treatment* to be given to the slave. 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you will be ready to retrace your steps if convinced of error, and without your aid the society must fall. You have nothing in common with that portion of the society whose motive is self-interest, or one that is worse. The moral sense of the community will sink them to their proper level. In answering this question for you, I cannot say you have done nothing. But this I can say, you have done worse than nothing; you have progressed backwards—you have clinched the loosened rivets of slavery in the South, and you have made worse the condition of the black in whatever situation he is found. You have stirred up, if not excited, a spirit of jealous animosity and heart-burnings between brothers, (for what are the people of this confederation but a band of brothers?) You have blown the spark of sectional prejudice into a flame not easily extinguished. I trust in God it may not require rivers of blood to quench it. The tragedy of Alton is fresh in our minds, and the late riotous and sanguinary scenes at Cincinnati will leave a red stain on her fair fame, which can never be wiped out by unjustly and ungenerously charging it upon her neighbors. I said you had clinched the loosened rivets of slavery in the South. Ten or twelve years ago, the subject of slavery was freely and openly discussed in Kentucky. Gradual emancipation and colonization met with much favor. The minds of our people were rapidly tending to this result; some from conscientious motives, others from state policy—all interests seemed to be waiting to accomplish this end. And in this general feeling the condition of the slave was softened. A very general improvement in their homes took place; owners were less exacting, and privileges were extended. Many were taught to read in the families of their owners, some taught in Sabbath schools. There you would hear men talking of their plans of emancipation—others wishing the general government had the power and will to take it in hand and hasten its accomplishment. These are facts, and I appeal to more than one clergyman in Cincinnati to verify them. Is it so now? No, it is not. And why? Slavery existed in this country when we were dependents upon Great Britain. Her philanthropy was then in embryo, and her policy (which is the same as her philanthropy,) did not see that slavery was an evil in the colonies, and she left it entailed upon us. Perhaps, in her far-reaching foresight, she hoped to leave in our own bosom the element of our own destruction. The framers of our government found it here. And they, with all their wisdom, moderation, and fraternal feeling found it a question of difficult and delicate adjustment. But they did adjust it;—they did the best they could with it. It was still, however, a question of great difficulty and delicacy. Our wisest and best statesman have thought so, and still think so. Those desiring its total abolition think so, and have so treated it. Yet upstart zealots have taken hold of it with the familiar presumption of ignorance and fanaticism, and have dictated to us with the boldness of inspiration. They have travelled thro' our land with the dark lantern of the incendiary in one hand and the Gospel of peace in the other—they have come as the humble peddlars of merchandise, clocks, oil-cloths—they have eaten on our bread, and traded with our negroes, and left their reptile sting behind. They have assumed every form to escape detection (for some of them have been lynched)—they have taunted the minds of men? Witness the disgraceful scenes in our national councils—the waste and worse than waste of time and talents—the bitterness of excited sectional prejudice as exhibited in debate and riotous proceedings in the House—the almost total obliteration of the other party lines, strong as they had been drawn, when the venerable ex-president felt himself reluctantly compelled to discharge his duty as a people's representative in presenting a batch of your petitions. His sense of right is strong, and he is stern in the discharge of duty. He holds the right of petition sacred, and will present them though he does not approve the object. He is right, but you are wrong. You have imposed an onerous duty upon that venerable statesman and faithful servant, and subjected him to misrepresentation and abuse, and at the same time injured your cause with all sober minded men. You have continued to urge the presentation of your petitions, knowing their fate, but hoping to profit by their rejection—expecting to unite with you in a common cause those who hold the right of petition sacred, and who are opposed to slavery—thus attempting to effect obliquely that which you would not at tempt openly. But you have failed and will always fail to 'do God service,' if the motive is not right. The doctrine of doing evil that good may come is not taught in the Bible. Nor has good followed your doctrine to white or black, in the free or slave states, but unmixed evil.—Now, I ask, what good have you done? Unless you can show that the good accomplished is greater than the evil results which have followed your efforts, does not Christianity and a proper sense of human fallibility admonish you to cease from your labors?—to say, "Our labors have been faithful and zealous, but the blessing is withheld; we may be wrong; we may be mistaken in supposing ourselves instruments in the hands of God to rid the world of a curse. Perhaps he is not ready." His set time is not come. Lord, give us understanding—may we practice our precepts, and 'do unto others as we would that they should do unto us.' And may we in practising this precept place ourselves in the place of the slaveholder as well as the slave."

Boone.

The reasons are obvious. To yourselves what have you gained? I mean the honest; those thieves who profit by the labor of fugitive slaves. It might be well for you to ponder this question. You are sometimes in danger of mob violence; a mob, too, whose condition your mis-spent time and talents and money might have bettered, and in whose grateful hearts your good deeds might have been remembered,—but then it would have been a mob! And Cincinnati would have had no red stain to wipe away, and the poor negroes would have been at peace—no property to sacrifice and new homes to seek. But, suppose you are sacrificed by a mob, does your zeal picture for yourselves the martyr's grave? Now I love the martyr and his memory who has meekly gone to the stake for the religion of Jesus Christ; but there is a zeal which is not according to knowledge, and that is fanaticism. The Bible teaches submission to the laws, and the "rendering unto Caesar the things which are Caesar's." Nor have I been able to see the evidences of the smiles of God upon your work, but rather his frowns, if defeating your own object, the shedding of blood, and a long train of evils be evidence. You have gained the pleasure of exciting bitter animosity between friends—can you shut your eyes to the growing ill feeling between Ohio and Kentucky? Is there anything to engender this, apart from the question of slavery? Have you not many good citizens, natives of Kentucky? Are there not good citizens in Kentucky who are natives of Ohio? Is not your frontier soil made rich with the best blood of Kentucky? Do locality, intermixture, interest, and the remembrance of former toil and suffering, when Kentuckians stood side by side with Ohio brothers, and made common cause for the common good touch no chord of sympathy and kindness? Is all forgotten in feverish excitement, and shall gangrene be the end? Shall this fair fabric loose its proportions and fall asunder to gratify mistaken zeal and fanaticism? For it is no longer treason to talk of disunion—and I am not sure that the number of those who are boldly for a separation does not exceed your own in every point of view. Has not the confirmation of a distinguished individual as minister to England—one in every way worthy to fill the station—but now been held in suspense for weeks in the senate, only because he considers slavery an evil—nothing more? And while I repudiate such a state of things as much as any man living, I must say that this mistaken and fiery zeal of the south in the maintenance of her chartered rights, is more reasonable to my mind than yours, in the violation of all law, order, and good morals. When did such a state of things exist before the plague of abolition (modern,) jaundiced the minds of men? Witness the disgraceful scenes in our national councils—the waste and worse than waste of time and talents—the bitterness of excited sectional prejudice as exhibited in debate and riotous proceedings in the House—the almost total obliteration of the other party lines, strong as they had been drawn, when the venerable ex-president felt himself reluctantly compelled to discharge his duty as a people's representative in presenting a batch of your petitions. His sense of right is strong, and he is stern in the discharge of duty. He holds the right of petition sacred, and will present them though he does not approve the object. He is right, but you are wrong. You have imposed an onerous duty upon that venerable statesman and faithful servant, and subjected him to misrepresentation and abuse, and at the same time injured your cause with all sober minded men. You have continued to urge the presentation of your petitions, knowing their fate, but hoping to profit by their rejection—expecting to unite with you in a common cause those who hold the right of petition sacred, and who are opposed to slavery—thus attempting to effect obliquely that which you would not at tempt openly. But you have failed and will always fail to 'do God service,' if the motive is not right. The doctrine of doing evil that good may come is not taught in the Bible. Nor has good followed your doctrine to white or black, in the free or slave states, but unmixed evil.—Now, I ask, what good have you done? Unless you can show that the good accomplished is greater than the evil results which have followed your efforts, does not Christianity and a proper sense of human fallibility admonish you to cease from your labors?—to say, "Our labors have been faithful and zealous, but the blessing is withheld; we may be wrong; we may be mistaken in supposing ourselves instruments in the hands of God to rid the world of a curse. Perhaps he is not ready." His set time is not come. Lord, give us understanding—may we practice our precepts, and 'do unto others as we would that they should do unto us.' And may we in practising this precept place ourselves in the place of the slaveholder as well as the slave."

APPEAL ON BEHALF OF THE AMISTAD CAPTIVES.

The appeals heretofore made for funds for the defense, support, and education of these Mendi Africans, have been successful, and the money, so generously contributed, has been economically expended, and with the happiest results.

You have told him of freedom—that God made him free, and that he was unjustly held in bondage; you have excited in his bosom a longing after untasted sweets; you have presented to his rude mind the rich blessings of liberty—held up to his view the full cup of joy, and then with your own hands dashed it to pieces; you have tightened his chains and he is deceived. You hear no man now talk of emancipation. Every Colonizationist is now held to be tainted with abolition. You will now hear men, who a few years ago, were talking about their plans of emancipation, defending slavery in the abstract. No negroes are now taught to read. Their movements are watched—indulgences withdrawn. How is it with the free blacks left with us? They are objects of suspicion, and suspicion is almost lynching. Their respectability gone, and the prisons ever in their minds. Not a month ago one of them was sentenced to several years confinement in our penitentiary, for assisting an attempted escape of slaves from Boone county; and he says he was to receive a sum of money from an abolitionist in Cincinnati for taking slaves to the river. This free negro has lived several years in the county, and was considered trust-worthy until the evil influence of abolition tempted him, and now he is reaping the reward of his error. Does not the philanthropy of the man who was to pay the negro tempt him to offer himself as a substitute in our penitentiary? I have no doubt our governor would accept him and release the negro. How is it with the free blacks in Cincinnati?—From my soul I pity the honest portion of them. And I pity those who have been deluded by your false philosophy. The true friend of the negro in this country will never advise him directly or indirectly to violate the laws.—

named. It is scarcely necessary to add, that the committee fully agree with the Rev. Dr. Hawes, that "the wages of unrighteousness ought not to be used to propagate the Gospel among the Heathen," and they cannot be received for this object. The prayers of God's people are solicited on behalf of the liberated Africans, and the contemplated Mission.

The season is so far advanced that the immediate action of the friends of these Mendi Africans is necessary to insure the accomplishment of the object in view.

S. S. JOCELYN,  
JOSHUA LEAVITT,  
LEWIS TAPPAN, Committe.

\* \* \* Editors generally are respectfully requested to give the above one or more insertions.

## THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI,  
Wednesday Morning, October 27, 1841.

## WESTERN METHODIST ANTI-SLAVERY CONVENTION.

The Western Methodist Anti-Slavery Convention opened its sessions in Dr. Brisbane's church, Cincinnati, on the 20th of Oct. 1841.—Rev. Mr. Boucher called Dr. Jordan to the Chair. An appropriate hymn being sung by the Convention, the Throne of Grace was addressed by bro. Boucher. R. McMurphy was chosen Secretary of Convention.

Bro. C. W. Sears, Agent of the American Wesleyan Anti-slavery Society, presented the following resolutions:

Resolved, That all members of the M. E. Church, who may be present at this meeting, believing in the essential sinfulness of slavery and the duty of its immediate abolition, be members of this Convention.

Adopted unanimously.

Resolved, That all persons who may be present at our Convention, who are with us on the great cause of Human Rights, and are members of the great Christian family be permitted to act as Corresponding members.

Adopted.

Upon the last resolution some discussion arose. Bro. Sunderland said it had been customary to invite members of other churches to act as corresponding members in all conventions of Reform he had ever attended—that other denominations are always disposed to invite us to participate in their deliberations, and we should certainly be equally as courteous.

Bro. Simpson of Cincinnati, objected to the resolution. He thought the convention should be purely methodistical, to avoid the imputation of acting under foreign influence. He stated that he was perfectly willing to hear facts from any body and wished good will to sister denominations and to all mankind. He wished to give no occasion of difficulty to those who might wish to espouse our cause, but were afraid of foreign influence.

R. McMurphy thought we could not in any way, avoid the reproach. It was part of our cross and let us take it up and bear it—doing duty in the fear of God."

Moved by Bro. Boucher, that a committee of ten be appointed to nominate officers for this Convention.

Rev. Messrs. Brandriff, Dustin, Sears and Gilmore; Bros. McCoy, Tanner, Walker, Howells, Jackson and Banks were appointed said committee.

While the Committee was out, R. McMurphy read a report in behalf of the Columbus Committee, stating the reception the Committee had met with in their correspondence. The papers were filed.

A letter from the Rev. E. Smith, was read.

The nominating committee reported the following persons as officers of this Convention.

President,

SAMUEL LEWIS.

Vice Presidents,

Rev. NATHAN ENEY, Blenden; Rev. JOSHUA BOUCHEUR; Rev. RICHARD BRANDRIFF, Troy; Dr. DAVID JORDAN, Piqua; Rev. THOMAS PERKINS, Blenden; Rev. MILES DUSTIN, Burlington; and Mr. VANDANZER, Sharon.

Secretaries.

ROBERT MCGRATH, Worthington; HIRAM S. GILMORE, Walnut Hills; and T. F. HARKER, Troy.

A number of Committees was then appointed, whose reports will be found in another column.

Resolved, That the Rev. La Roy Sunderland, of New York city, be requested to preach this evening in Rev. Mr. Blanchard's church, on Sixth st. near Main.

Adopted.

Resolved, That we hold a meeting for devotional exercises to morrow morning at 8 o'clock in this church.

Adopted.

Resolved, That a committee on Business, consisting of four be appointed.

Adopted—Bros. Boucher, Brandriff, Dustin and Sears, Committee.

Resolved, That a committee of three be appointed to consider the propriety of an experience meeting for the members of this Convention, and if they approve, to appoint the time and place for said meeting.

Bros. Gilmore, Sears, and McCullough, the Committee.

Resolved, That we now hear the letters addressed to this Convention.

Adopted.

The letters were received with warm approbation.

Bro. Sunderland, addressed the Convention very earnestly for a few minutes. He spoke of the number of delegates being much larger than he had anticipated,—of his gratification, on his being informed that notices had been given out by some, if not all the pastors of the M. E. Churches in this city, an act of courtesy which he hoped would be duly appreciated.

WEDNESDAY—AFTERNOON SESSION.

Meeting opened with singing and prayer by Bro. Dustin, of the Ohio Annual Conference.—Bro. Jordan in the Chair.

The minutes of the morning session were read and approved.

The committee on Colonization, reported and their report was accepted. The report was adopted by article.

Several members of the Convention spoke finely on the report. Bro. Sunderland stated some facts which should be fully known to the members of the Methodist Episcopal Church.—

He spoke of the difficulty between the colony and the mission. Mr. Seys had been compelled to return from some cause or other, by the influence of this difficulty alone. A difficulty had arisen between bro. Seys and the Governor of the Colony, and the Colonization society supported the Governor. Bro. S. said, Drs. Bond and Peck, went on to Washington, met the Colonization Board, and healed the difficulty, partially, by conceding that bro. Seys should not return, at least, for the present. Bro. Seys, an unobjectionable minister, of the Methodist E. Church, is compelled to leave the Colony through Colonization influence. They, the Colonization Board, dictate what kind of missionaries, the Missionary Society of the M. E. Church shall select for Liberia. We have never opposed missions to Africa or Liberia—we have opposed the connection of Missions with Colonization. One of the Missionaries to Africa told him, that he was obliged to convince the natives that he had no connection with the Colony. He referred to bro. Brown's expressions—"cutting them down like mowers cutting grass"—"throwing buckshot into their hearts, bowels and brains like a tornado" &c.

We should speak out at this Convention, and let the public know, that we do not approve of the Colonization Society. He blamed our preachers for covering up the matter—concealing the facts in the case.—The Colony has assumed a position of hostility to our Missionary Society.

Bro. C. W. Sears, Agent of the American Wesleyan Anti-slavery Society, presented the following resolutions:

Resolved, That all members of the M. E. Church, who may be present at this meeting, believing in the essential sinfulness of slavery and the duty of its immediate abolition, be members of this Convention.

Adopted unanimously.

Resolved, That all persons who may be present at our Convention, who are with us on the great cause of Human Rights, and are members of the great Christian family be permitted to act as Corresponding members.

Adopted.

Upon the last resolution some discussion arose. Bro. Sunderland said it had been customary to invite members of other churches to act as corresponding members in all conventions of Reform he had ever attended—that other denominations are always disposed to invite us to participate in their deliberations, and we should certainly be equally as courteous.

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tem C. Advocate, Philanthropist, Watchman of the Valley and the New York Watchman, and that other papers be requested to copy. Adopted.

The convention voted to publish in the Western C. Advocate and Journal, from the consideration that some of the Methodists of this city stated in the convention, that they thought the Advocate would be willing to publish our proceedings.

*Resolved*, That this convention return thanks to the trustees and members of the Baptist Church, for their kindness in opening their house for its accommodation. Adopted.

*Resolved*, That this convention return thanks to the trustees and members of the 6th Presbyterian Church, for their kindness in granting the use of their house for the exercises of this convention. Adopted.

Bro. Gilmore was appointed to communicate these resolutions to the trustees of the two churches.

*Resolved*, That we feel under great obligations to our brethren and friends of this city, who have so hospitably made us a temporary abode among them. Adopted unanimously.

The business of the convention was conducted throughout in entire harmony. All appeared actuated by the great inquiry, "how can we best advance the cause of the poor, and the oppressed?" And, considering the great number of places the brethren represent, we think their never was a more unanimous convention in its proceedings. A high degree of religious feeling inspired the members, and oftentimes it was said "it is good to be here." It was emphatically a religious convention—one in which there was much of the spirit of Christ. The brethren parted with a full disposition to labor more devotedly for God's suffering poor.

Signed in behalf of the convention.

A. MC MURDY,  
H. GILMORE,  
T. F. HARKER, *Secy's.*

#### REPORTS OF COMMITTEES,

Adopted by the Methodist Anti-Slavery Convention, held in Cincinnati; and ordered to be published.

#### PERIODICALS.

The committee to whom was referred the subject of newspaper patronage from Abolitionists, offered the following as their *Report*:

The immense importance of the Press, for the accomplishment of any great and worthy object, is well known, and conceded by all. It has been justly denominated the palladium of our liberties. To this mighty engine the genius of freedom has always looked with the strongest confidence and hope.

There are two considerations which, in connection with this subject, demand the attention of all professed friends of freedom at the present time.

1. A great proportion of the secular and professedly religious papers of this country, are, in their influences, decidedly pro-slavery. They say nothing against mansteading—they utter no rebuke against the cruel soul-driver—they utter no note of condemnation against the vilest system of slavery that ever saw the sun.

Their editors look with indifference while human souls are bought and sold under the hammer of the auctioneer. But, to be cognizant of the dreadful abominations of slavery without protesting against them is, in the estimation of the slaveholder, to approve of that wicked system.

Nor is this all, these papers are directly hostile to the abolition cause. Many of them have misrepresented and abused abolitionists from the beginning. They have done this without provocation, and after slandering us and provoking popular violence and outrage against our persons and measures, they have denied us the paltry privilege of explanation or self-defence. Their influence has gone in favor of slavery, and against abolition. Some of them have gone so far as to advertise the poor fugitives who have escaped the chains of the hardened man-thief; and others, though they may not have done this, yet, have vouched for the good character of the slaveholder, the perpetrator of all these wrongs.

Now, we put the question—shall the professed friends of the slave patronize these papers? Shall abolitionists give their money to circulate papers of this description, which support the slave power in the church, and out of it? Would the slave, himself, patronize the papers which denied him all his rights—the papers whose influence goes to conceal the wrongs of the oppressor?

2. The other consideration to which we refer is, the fact that the few real anti-slavery papers now published among us are embarrassed for the want of competent support. It would certainly be enough, if all that abolition papers had to encounter, was the opposition of the slave-power from annual conferences and individuals under the influence of slavery.

Look, for instance, at the oft repeated attempts to crush the New York Watchman! Indeed, it is doubtful, whether as many efforts so strongly combined and desperate were ever made by any ecclesiastical body for the suppression of any other paper in any other part of the world. Some of these attempts against that paper are well known as they have already been chronicled in its columns. But, the whole, probably, never will be known, at the judgment of the great day.

The sacrifices which have been made, the trials which have been borne, the labors, the struggles with poverty and prejudice to keep that paper in existence need not be detailed here. They are known to him who bears the cry of the poor slave, and with him we must leave those who have waged this war of extermination against the slave's best friends.

But to the members of this convention this question comes home beyond the power of successful resistance. For six years the Watchman has been enabled to maintain its ground and to plead the cause of the slave in the church of which we are members. Its character as a religious and literary journal, its fidelity to right and justice, have withstood the severest trials. Its claims to patronage have been demonstrated even in the estimation of many of its most violent opposers. And, it is painful to reflect that a paper entitled to the patronage of the entire church, should have to depend upon the support of the few. Yet, so it is. And suppose the Watchman to be given up, after having strangled along to the present time! Suppose its last note of warning had already been sounded and the slave power in the church were to hear its rebukes no more! Which of our official papers would take its place in pleading for the slave mother robbed of her children? Which of them would raise the voice of warning or entreaty against the oppressor? Which of them would come out against woman-whipping and babbling in the M. E. Church? Nay, which of them did this before the first number of the Watchman was thought of? And, who does not know, that but for the proslavery silence of these papers, but for their unjust misrepresentations of abolitionists (not excepting whole annual conferences), the Watchman would never have had an existence.

Hence it seems to your committee, that we may justly claim the united support of Methodist Abolitionists, to this paper, without denying what is honest from us, as friends to the slave, to other anti-slave-

ry papers every way worthy of patronage. Nor need we attempt to estimate how much abolition in the church of which we are members owes to this paper—nor what the cause of human rights must suffer without its continuance among us; as it has been for years past the undying friend of the down-trodden slave. When abolitionist in the church can hesitate, for a moment, as to his duty to this paper! We should rally from one end of the nation to the other in its support. No expense, no fair means, should be spared to increase its circulation and give to it that patronage which its importance demands. Every Methodist Abolitionist should feel it a personal duty to procure subscribers for the Watchman—every one should feel it his individual concern and go about this work, as though the freedom of the slave and the purity of the church depended on his personal endeavors for the circulation of that paper.

In conclusion, your committee offer the following resolutions. (See minutes.)

All of which is respectfully submitted,

RICHARD F. COOK,  
WILLIAM WEBB,  
Committee.

#### THE BIBLE CAUSE.

The committee on the subject of the distribution of the Bible would report, and recommend for adoption the following, to wit:

That the New Orleans Picayune of August 12th last, contains the report of a legal investigation in the case of a person named Black, who was charged with "asking slaves if they could read, and if they wished for a Bible!"

Black, who was acting as agent for a Bible Society in New Orleans, was acquitted, and escaped the Penitentiary, only on the plea of his "excellent character" and that, "in speaking to slaves at all, he had acted from a misconception of his employer's (Mr. Lowndes') instructions." It appears, also, that the bibles were obtained from New York, by a society composed of persons of the different protestant denominations, for general distribution among the poor.

On the above facts your committee would remark:

1st. That it appears from the above, that the statutes in slaveholding states, for imprisoning in the penitentiary, all persons who will give even Bibles to slaves, are rigidly enforced.

2d. That the various protestant denominations consent to these statutes and conform their religious labors to them, without remonstrance, or appeal to the public; thus giving the countenance of all the protestant churches, to laws imprisoning men for giving the bible to slaves!

In view of the above facts your committee recommend the adoption by this convention of the following resolutions:

1st. *Resolved*, That one of the worst crimes, ever charged by protestants upon the Papal church, is withholding the word of God from the poor and ignorant classes.

2d. That American principles and American feelings strongly reproach such an impious monopoly of God's word by that the Romish church would soon be abhorred by many of its own members in this country, if it should undertake to punish, openly, for reading or giving the bible to the poor.

3d. It follows that this Protestant Bible Society, is acting on one of the worst principles of Popery in its worst days, and no longer deserves to be considered protestants.

4th. That Christianity in the Southern States, so far as it acts on the principles of this new Orleans Bible Society, is liable to the same objections.

5th. That this convention, as individuals, will favor, and support all Bible Societies, which give the word of God alike to all classes of men.

All of which is respectfully submitted,

R. BRANDIFF,  
H. S. GILMORE,  
Committee.

#### COLONIZATION.

The committee on colonization beg leave to report and recommend for adoption, the following preamble and resolutions.

Whereas, the American Colonization Society, and all its affiliated societies, assume that the colored people can never enjoy the free exercise of their natural rights in this country; which is assuming that they will never be treated by Americans with common justice; And whereas, these societies, instead of rebuking and endeavoring to remove the hatred with which many white people look upon the colored; merely offer themselves as the means of carrying out the wishes of the haters of the colored people by conveying them out of the country; And whereas, the scheme of colonization has long kept this nation blind to the true state of slavery, till the system has grown great and formidable, and spread its influence wide in our land; And whereas, the colonization scheme puts forth no moral principles as the basis of its action—having no preamble to the parent constitution, and neither declaring slaveholding to be right or wrong—but only promises to remove the free people of color, who are most unanimously refuse to be colonized, except when they are compelled to choose between going to Liberia or being held as slaves at home: And whereas, this society was organized for the sole purpose of removing free colored people from this country, [a thing which is no where commanded in the word of God,] yet asks us aid as Christians, and claims to be considered a moral and religious enterprise; And whereas, these societies, instead of difusing a spirit of love and kindness, make the free colored people more hated because they will not consent to be carried out of this country; therefore,

Resolved, 1st. That it is the duty of every Methodist abolitionist to lead his influence and patronage to those institutions of learning that make no distinction in their privileges on account of color.

2d. That the education of the colored man at the north has a direct and important bearing upon the abolition of slavery at the south.

All of which is respectfully submitted,

as a sin against God—a hindrance to the cause of religion, a lowering down the standard of christian morality; and, while eighty thousand of our Methodist brethren, enlisted under the same banner with ourselves, are suffering the afflictions and privations of slavery, without the bible—shut out from all the light of science, and while our brethren that are slaveholders are bound in no less moral darkness, we will labor and pray for their deliverance.

In order to give our efforts in this great work, we recommend the passage of the following resolutions:

1st. *Resolved*, That we recommend the formation of Wesleyan A. S. Societies wherever three or four persons in a neighborhood of our church agree in the essential principles of abolition.

2d. That in view of the regard which so generally prevails among us, for the views of Rev. John Wesley, it would do great good to give extensive circulation to his thoughts on slavery.

3d. That while the disciples of Christ are sold for 30 pieces of silver, we feel bound to work, while the eyes of the church are opened, and their ears unclosed, and their hearts softened to hear the cry of the oppressed, and to work on, until every hill and valley of America shall sound with the praises of God for universal emancipation.

All of which is respectfully submitted,

JOHN C. MCCOY,  
WILLIAM TANNER,  
JOHN VANTZEE,  
Committee.

#### LITERARY INSTITUTIONS.

The Committee on Literary institutions and Colored Schools beg leave to submit to the consideration of this Convention the following report:

1st. The position which most of our institutions of learning maintain to the anti-slavery cause is apparently hostile to the true interests. The church holds the jurisdiction and no radical change in their character can be effected till there is a change in the sentiment and feeling of the governing power. But, although they are as opposed in the persons of the officers and by their restrictive rules, yet, we are happy to say, some redeeming features are apparent. A fine spirit is abroad in the land. It is entering our halls of science, and swaying a happy influence over the votaries of science. Free discussion on slavery and all other subjects cannot be stayed in our schools. Wherever the principles of human rights are thoroughly investigated, individuals are converted to abolition, greatly modified in their views.—In one of our colleges at the east, where all the faculty save one, are strongly opposed to abolition, a large majority of the students are members of the A. S. Society. Last winter this institution sent out three lectures.—Two southerners who came there strongly prejudiced against abolition, and whose friends are all interested in the "peculiar institution," have become, while in College, firm and uncompromising coadjutors in the great cause of anti-slavery, and have now gone forth to plead in behalf of God's suffering poor.

On the above facts your committee would remark:

1st. That it appears from the above, that the statutes in slaveholding states, for imprisoning in the penitentiary, all persons who will give even Bibles to slaves, are rigidly enforced.

2d. That the various protestant denominations consent to these statutes and conform their religious labors to them, without remonstrance, or appeal to the public; thus giving the countenance of all the protestant churches, to laws imprisoning men for giving the bible to slaves!

In view of the above facts your committee recommend the adoption by this convention of the following resolutions:

1st. *Resolved*, That one of the worst crimes, ever charged by protestants upon the Papal church, is withholding the word of God from the poor and ignorant classes.

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4th. That Christianity in the Southern States, so far as it acts on the principles of this new Orleans Bible Society, is liable to the same objections.

5th. That this convention, as individuals, will favor, and support all Bible Societies, which give the word of God alike to all classes of men.

All of which is respectfully submitted,

R. BRANDIFF,  
H. S. GILMORE,  
Committee.

#### MISSIONS.

The Committee on Missions report and recommend for adoption the following:

1st. *Resolved*, That this Convention is not hostile to any existing board of missions, our object being not to destroy our civil and religious institutions.

2d. That when a missionary board sends its agents to receive, or through the hands of preachers receives the money of slaveholding professors, such board is guilty of wrong doing in the following particulars: 1. It ignores the consciences of professors by treating them as Christians in good standing. 2. It puts, by its own act and choice, the proceeds of robbery, and the price of human blood into the treasury of the Lord, who has said, "I hate robbery for burnt offering!"

3d. That if colonization could carry all the free people of color out of this nation, it would leave the slaves more completely at the mercy of their masters than they are now; so that the best feature of the scheme is, that it can never perform what it promises.

4th. That the idea of blessing Africa by shipping emancipated slaves there, who have never been taught to read the bible, is both absurd and wicked.

5th. That, as we are informed, the board of the A. C. Society have virtually forbidden the return of Rev. John Seys, as one of our missionaries to Liberia, we cannot, as Methodists, contribute to the support of a society, which presumes to dictate in the appointment of our missionaries to the Heathen.

6th. That in view of all the above facts, we are filled with sorrow and amazement that our general conference of 1840, should have recommended the A. C. Society as a noble and philanthropic enterprise: it is worse still that they should have "advised and requested" the several annual conferences to have collections taken up, in our churches for this object, which, whether wicked or not is no where found in the word of God; and, we hereby declare our utter disapprobation of the whole enterprise; and our earnest hope and belief that none of our annual conferences will have the hardihood to ask our people to contribute money for such strange, useless and wicked purpose.

All of which is respectfully submitted,

STEPHEN WOOD,  
LEWIS BARNES,  
S. W. BARSTOW,  
L. PITTLJOHN,  
Committee.

#### METHODIST A. S. SOCIETY.

The committee appointed on Wesleyan Anti-Slavery Societies, ask leave to report the following preamble and resolutions:

Whereas, as the concentration of the rays of the sun ignites combustible bodies, and the diffusion of light dissipates darkness from the face of nature—so the concentration of moral power will warm and ignite, and burn, until the heart of man, frozen with selfishness, and hardened with prejudice, shall feel for his fellow man. The diffusion of the light of truth on the great subject of human rights demand of us vigorous and continued exertion to show our church that the master is worthy of his hire—that, to us our neighbor's service without wages is a flagrant violation of the principles of justice—that to set up a property claim to the body and soul of our fellow-men—take to his wife and children as our property—to justify or connive at the trade in the bodies and souls of our fel-

lows, having received a letter from the planter, had made a voyage to France, employed some experienced chemist there to obliterate by chemical process all the letter except the signature—then filled it up with this settlement, and prevailed on his brother to attest it.

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This case shows one fact of considerable importance—and that is, the facility with which notwithstanding the Constitution and laws of Texas, slaves are imported into its territory.

OUR PAPER THIS WEEK, is crowded with long articles, and we are fairly pushed out. It will be found on examination, that they all possess much interest—especially the proceedings of the Methodist Anti-slavery convention.

DR. JOHNSON, of South Carolina, President of the Baptist Triennial convention, has another article on the first page of our paper to-day. We hope he will accept of Dr. Brisbane's proposition, and then we may expect a reply from the latter.

"BOONE," another slaveholder, occupies considerable space this week. We are glad to see that these gentlemen are beginning to learn that when we profess a profound regard for free discussion, we mean what we say. Boone's communication is severely censorious, and we hope will be read by abolitionists. We had prepared an answer to it, which must however be postponed till next week. We again take occasion to invite our opponents to the free use of our columns.

THE SYNOD OF CINCINNATI, (New School,) at its recent session, voted that Mr. Blanchard's sermon on slavery, preached by order, be printed in the Philanthropist. We have a great abundance of matter on hand, but will cheerfully comply with the wishes of Synod—for two reasons; 1st, regard to Mr. Blanchard, and his productions; 2nd, respect for so influential a body, especially as they have thought so well of our paper, as to make it the organ of one of their official acts.

*Resolved*, That we recommend to our official brethren throughout the M. E. church, to introduce into the several quarterly meeting Conferences to which they belong, resolutions petitioning through the Annual Conferences, the General Conference to rescind the resolution passed by that body at its last session, excluding colored testimony in church trials. All of which is respectfully submitted.

They calculate the worth of every thing in money. We venture to say that if the gentlemen conducting the had lived in the days of the revolution, they would have tested its principles by the value of Tea thrown overboard in Boston harbor. Gentlemen, *Truth* first, and

C. Advocate, Philanthropist, Watchman of the Valley and the New York Watchman, and that other papers be requested to copy. Adopted.

The convention voted to publish in the Western C. Advocate and Journal, from the consideration that some of the Methodists of this city stated in the convention, that they thought the Advocate would be willing to publish our proceedings.

*Resolved*, That this convention return thanks to the trustees and members of the Baptist Church for their kindness in opening their house for its accommodation. Adopted.

*Resolved*, That this convention return thanks to the trustees and members of the 6th Presbyterian Church, for their kindness in granting us the use of their house for the exercises of this convention. Adopted.

Bro. Gilmore was appointed to communicate these resolutions to the trustees of the two churches.

*Resolved*, That we feel under great obligations to our brethren and friends of this city, who have so hospitably afforded us a temporary abode among them. Adopted unanimously.

The business of the convention was conducted throughout in entire harmony. All appeared actuated by the great inquiry, "how can we best advance the cause of the poor, and the oppressed?" And, considering the great number of places the brethren represent, we think their never was a more unanimous convention in its proceedings. A high degree of religious feeling inspired the members, and oftentimes it was said "it is good to be here." It was emphatically a religious convention—one in which there was much of the spirit of Christ. The brethren parted with a full disposition to labor more devotedly for God's suffering poor.

Signed in behalf of the convention.

A. MCMURDY,  
H. GILMORE,  
T. F. HARKER, } Sec'y's.

## REPORTS OF COMMITTEES,

Adopted by the Methodist Anti-Slavery Convention, held in Cincinnati; and ordered to be published.

### PERIODICALS.

The committee to whom was referred the subject of newspaper patronage from Abolitionists, offered the following Report:

The immense importance of the Press, for the accomplishment of any great and worthy object, is well known, and conceded by all. It has been justly denominated the palladium of our liberties. To this mighty engine of freedom has always looked with the strongest confidence and hope.

In the revolution of empires, in resistance to tyranny, and we may add, in the conversion of the world, the Press been, and probably always will be, one of the first instruments in the hand of God.

There are two considerations which, in connection with this subject, demand the attention of all professed friends of freedom at the present time.

1. A great proportion of the secular and professedly religious papers of this country, are, in their influences, decidedly pro-slavery. They say nothing against man stealing—they utter no rebuke against the cruel soul driver—they utter no note of condemnation against the "vilest system of slavery that ever saw the sun." Their editor look on with indifference while human souls are bought and sold under the hammer of the auctioneer. But, to be cognizant of the dreadful abominations of slavery without protesting against them is, in the estimation of the slaveholder, to approve of that wicked system. Nor is this all, these papers are directly hostile to the abolition cause. Many of them have misrepresented and abused abolitionists from the beginning. They have done this without provocation, and after slandering us and provoking popular violence and outrage against our persons and measures, they have denied us the paltry privilege of explanation or self-defence. Their influence has gone in favor of slavery, and against abolition. Some of them have gone so far as to advertise the poor fugitives who have escaped the chains of the hardened man-thief; and others, though they may not have done this, yet, have vouchsafed the good character of the slaveholder, the perpetrator of all these wrongs.

Now, we put the question—shall the professed friends of the slave patronize these papers? Shall abolitionists give their money to circulate papers of this description, which support the slave power in the church, and out of it? Would the slave, himself, patronize the papers which denied him all his rights—the papers whose influence goes to conceal the wrongs of the oppressor?

2. The other consideration to which we refer is, the fact that the few real anti-slavery papers now published among us are embarrassed for the want of competent support. It would certainly be enough, if all that abolition papers had to encounter, was the opposition of the slave power from annual conferences and individuals under the influence of slavery.

Look, for instance, at the oft repeated attempts to crush the New York Watchman! Indeed, it is doubtful, whether as many efforts so strongly combined and desperate were ever made by any ecclesiastical body for the suppression of any other paper in any other part of the world. Some of these attempts against that paper are well known as they have already been chronicled in its columns. But, the whole, probably, never will be known, until the judgment of the great day.

The sacrifices which have been made, the trials which have been borne, the labors, the struggles with poverty and prejudice to keep that paper in existence need not be detailed here. They are known to him who hears the cry of the poor slave, and with him we must leave those who have waged this war of extermination against the slaves' best friends.

But to the members of this convention this question comes home beyond the power of successful resistance. For six years the Watchman has been enabled to maintain its ground and to plead the cause of the slave in the church of which we are members. Its character as a religious and literary journal, its fidelity to right and justice, have withstood the severest trials. Its claims to patronage have been demonstrated even in the estimation of many of its most violent opposers. And, it is painful to reflect that a paper entitled to the patronage of the entire church, should have to depend upon the support of the few. Yet, so it is. And suppose the Watchman to be given up, after having struggled along to the present time! Suppose its last note of warning had already been sounded and the slave power in the church were to hear its rebukes no more! Which of our official papers would take its place in pleading for the slave mother robbed of her children? Which of them would raise the voice of warning or entreaty against the oppressor? Which of them would come out against woman-whipping and bassetelling in the M. E. Church! Nay, which of them did this before the first number of the Watchman was thought of? And, who does not know, that but for the pro-slavery silence of these papers, but for their unjust misrepresentations of abolitionists (not excepting our annual conferences,) the Watchman would never have had an existence.

Hence it seems to your committee, that we may ask justly claim the united support of Methodists Abolitionists, to this paper, without denying what is honest due from us, as friends to the slave, to other anti-slave-

papers every way worthy of patronage. Nor need we attempt to estimate how much abolition in the church of which we are members owes to this paper—nor what the cause of human rights must suffer without its continuance among us; as it has been for years past the unfailing friend of the down-trodden slave. What abolitionist in the church can hesitate, for a moment, as to his duty to this paper! *We should rally from one end of the nation to the other in its support.*

No expense, no fair means, should be spared to increase its circulation and give to it that patronage which its importance demands. Every Methodist Abolitionist should feel it a personal duty to procure subscribers for the Watchman—every one should feel it his individual concern and go about this work, as though the freedom of the slave and the purity of the church depended on his personal endeavors for the circulation of that paper.

In conclusion, your committee offer the following resolutions. (See minutes.)

All of which is respectfully submitted,

RICHARD F. COOK,  
WILLIAM WEBB,  
Committee.

### THE BIBLE CAUSE.

The committee on the subject of the distribution of the Bible would report, and recommend for adoption the following, to wit:

That the New Orleans Picayune of August 12th last, contains the report of a legal investigation in the case of a person named Black, who was charged with "asking slaves if they could read, and if they wished for a Bible!"

Black, who was acting as agent for a Bible Society in New Orleans, was acquitted, and escaped the Penitentiary, only on the plea of his "excellent character" and that, "in speaking to slaves at all, he had acted from a misconception of his employer's (Mr. Lowndes') instructions." It appears, also, that the bibles were obtained from New York, by a society composed of persons of the different protestant denominations, for general distribution among the poor.

On the above facts your committee would remark:

1st. That it appears from the above, that the statutes in slaveholding states, for imprisoning in the penitentiary, all persons who will give even Bibles to slaves, are rigidly enforced.

2d. That the various protestant denominations consent to these statutes and conform their religious labors to them, without remonstrance, or appeal to the public; thus giving the countenance of all the protestant churches, to laws imprisoning men for giving the Bible to slaves!

In view of the above facts your committee recommend the adoption by this convention of the following resolutions:

1st. *Resolved*, That one of the worst crimes, ever charged by protestants upon the Papal church, is withholding the word of God from the poor and ignorant classes.

2d. That American principles and American feelings strongly reprobate such an impious monopoly of God's word that the Romish church would soon be abhorred by many of its own members in this country, if it should undertake to punish, openly, for reading or giving the Bible to the poor.

3d. It follows that this Protestant Bible Society of New Orleans, composed of different denominations, is acting on one of the worst principles of Popery in its worst, and no longer deserves to be considered protestants.

4th. That Christianity in the Southern States, so far as it acts on the principles of this New Orleans Bible Society, is liable to the same objections.

5th. That this convention, as individuals, will favor, and support all Bible Societies, which give the word of God alike to all classes of men.

All of which is respectfully submitted,

R. BRANDRUFF,  
H. S. GILMORE,  
Committee.

### COLONIZATION.

The committee on colonization beg leave to report and recommend for adoption, the following preamble and resolution.

Whereas, the American Colonization Society, and all its affiliated societies, assume that the colored people can never enjoy the free exercise of their natural rights in this country, which is assuming that they will never be treated by Americans with common justice. And whereas, these societies, instead of rebuking and endeavoring to remove the hatred with which many white people look upon the colored, merely offend themselves by the means of carrying out the wishes of the haters of the colored people by conveying them out of the country; And whereas, the school of colonization has long kept this nation blind to the true state of slavery, till the system has grown great and formidable, and has spread its influence wide in our land. And whereas the colonization scheme puts forth no moral principles as the basis of its action—having no preamble to the parent constitution, and neither declaring slaveholding to be wrong or wrong—but only promises to remove the free people of color, who almost unanimously refuse to leave their homes, when they are compelled to choose between going to Liberia or being held as slaves at home. And whereas, this society was organized for the sole purpose of removing free colored people from this country, [a thing which is no where commanded in the word of God], yet asks us aid as Christians, and claims to be considered a moral and religious enterprise.

5th. That colonization could carry all the free people of color out of this nation, it would leave the slaves more completely at the mercy of their masters than they are now; and that the best feature of the scheme is, that it can never perform what it promises.

4th. That the idea of blessing Africa by shipping emancipated slaves there, who have never been taught to read the Bible, is both absurd and wicked.

5th. That if, as we are informed, the board of the A. S. C. Society have virtually forbidden the return of Rev. John S. as one of our missionaries to Liberia, we cannot, as Methodists, contribute to the support of a society, which presumes to dictate in the appointment of our missionaries to the Heathen.

6th. That in view of all the above facts, we are filled with sorrow and amazement that our general conference of 1840, should have recommended the A. S. Society as a "noble and philanthropic enterprise." It is worse still that they should have "advised and requested" the several annual conferences to have collections taken up, in our churches for this object, which, whether wicked or not is no where found in the word of God; and we hereby deserve our utter disapprobation of the whole enterprise; and our earnest hope and belief that none of our annual conferences will have the hardihood to ask our people to contribute money for such strange, useless and wicked purpose.

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odical and anti-christian resolutions of the Georgia and South Carolina Conferences, which went to say that "Slavery as it exists in these United States is not a moral evil." We not only complain of their want of action as above stated, but we complain of that act of the General Conference which goes to deprive the colored members of our church, of the right to give testimony in certain cases. The following is the resolution of the General Conference on this subject:

"Resolved, That it is inexpedient and unjustifiable for any preacher to permit colored persons to give testimony against white persons in any state where they are denied that privilege in trials of law."

We object to this act of the General Conference, because we view it as a virtual violation of the constitution of the Methodist E. Church. The restrictive rule, Discipline page 19th, 5 art.—says, "The General Conference, shall not do away the privilege of our members of trial before the Society, or by a committee, and of an appeal."

We think it would be difficult to conceive of a proper trial and appeal, where a member is denied the right of testimony; his injured wife may be the next best evidence, but she is rejected. Where is Justice or Mercy?

Can the church of God maintain her purity in such a case?

But our grand objection to the action of our Conference is against the testimony of colored members, is that it violates the law of discipline as laid down by Christ. In Matthew 18th, 17 verse, Christ commands the brother who is offended to "tell it to the church,"—but General Conference has resolved that he shall not "tell it to the church," i.e. to the church authority, provided he is a colored brother, living within certain bounds. In this view, the action of our Conference fills us with unmixed horror and alarm. It not only robs colored members of their rights, but it boldly contravenes the laws of Christ!

Therefore, *Resolved*, That this Convention view with horror and sentiments of unqualified disapprobation, the action of the last General Conference, which goes to deprive colored members of the right to give testimony in certain cases, and we call upon abolitionists, and all who feel any friendship for the slave to combine with us in opposition to that, as we believe, wicked resolution. We consider it a disgrace to the church, and an offence to the Most High God, inasmuch as it makes the church a respecter of persons, a principle which He has most explicitly forbidden. Of all participation with the wishes of Synod—for two reasons; 1st, regard for Mr. Blanchard, and his productions; 2nd, respect for so influential a body, especially that it cannot, and we will not assist in carrying that resolution in effect in any way whatsoever.

*Resolved*, That we recommend to our official brethren throughout the M. E. church, to introduce into the several quarterly meeting Conferences to which they belong, resolutions petitioning through the Annual Conferences, the General Conference to rescind the resolution passed by that body at its last session, excluding colored testimony in church trials. All of which is respectfully submitted.

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R. BRANDRUFF,  
S. DARTER,  
ISAAC PAVEY,  
MILES DUSTIN,

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R. BRANDRUFF,  
S. DARTER,  
ISAAC PAVEY,  
MILES DUSTIN,

### LIBERTY VOTE.

It is difficult to ascertain how many votes were cast by our friends in their respective counties.

Occasionally we see an official return, and occasionally a newspaper makes a stray remark that such a candidate received about such a vote. Twenty one counties that we have heard from, give 1618 votes. If the rest have given in the same proportion, which is not by any means probable, the Liberty vote this year stands somewhere about 4000. The entire vote will probably be over 2000.

Will our friends see to it, that we are furnished with accurate returns from every county. The following are the counties heard from.

TRUMBLE, 370; JEFFERSON, 32; ROSS, 56; HARRISON, 60; CLERMONT, 21; LORAIN, 231; CARROLL, 20; CLINTON, 48; BROWN, 51; COLUMBIANA, 50; URBANA, 8; ADAMS, 41; SUMMIT, 182; FAYETTE, 50; HIGHLAND, 60; MONTGOMERY, 24; BELMONT, 80; PORTAGE, 45; CUYAHOGA, 147; HAMILTON, 36.

In Lorain, the abolitionists were embarrassed by the fact, that Mr. Bliss on the Whig ticket, was himself an abolitionist. The objection was, he had not been active enough as such in the Legislature. In Trumbull too the Whig candidate as representative, was, we believe, an abolitionist. In Clinton, Brown, and Clermont, the ticket was brought out so late, that sufficient information was not given concerning it. In Hamilton, no concerted effort was made. A few abolitionists got out a ticket three or four days before the election, which was not circulated in the county, and which was even thought, though erroneously, by some of our friends to be a hoax.

THE GREAT FORGER.—Monroe Edwards, who two years ago pretended to the abolitionists of New York that he had emancipated some two hundred slaves in Cincinnati, has lately been arrested, and turns out to be the great Forger who has been committing various depredations in the country. He is a young man, but rather an old hand in iniquity. We are informed by one who knew him in Texas, that he was convicted of forgery there, and sentenced to the penitentiary. His parents were respectable people from Virginia, but not very wealthy. Within a few years his father deceased, and his mother is now living in Louisiana. The forgery he committed in Texas, was attended by several interesting circumstances.—Visiting Louisiana, he entered into a contract with a wealthy planter, to procure slaves from Havana. He was to furnish the land they were to work, and the planter the money. The sum of thirty thousand dollars was advanced to him, with which he bought in Havana, a hundred negroes, recently imported from Africa, and introduced them into Texas. In process of time, the Louisiana planter went to see about the purchase, but was asked by Edwards what interest he had in the matter. The planter stoutly denied it, but what was his astonishment to see a regular account of the transaction, with a formal settlement of it, & his own signature appended. That it was his signature he could not deny, but he knew he had never signed any such settlement. A suit was the consequence. The whole case was taken to court, and it was finally proved that

present. You shall hear from me again shortly after the election. Please write me. Be assured that thousands are bearing you in the arms of faith and prayer before God.

Yours, in bonds with you,

EDWARD WEBB,

POETRY.

The Physician to his Dying Child.

BY MISS M. C. EDGARTON.

'Tis a bright land, my child!  
Beauty is smiling in its quiet realms;  
Its green savannas, too, are softly wild,  
And rich as Eden dreams.

The beautiful young flowers  
Are blushing in vales to woo thee forth;  
And there is glory in the noon tide hours,  
And freshness in the earth.

Here are the gay winged birds,  
Whom thou has loved so well, my gentle boy;  
They come around thee warbling gaudy words,  
And hymns of love and joy.

Science I have knelt  
Long years before thee, and have made thy shrine  
My dwelling place, till I have almost felt  
Thy potency divine.

And now when I would woo  
Thy gentle aid for one more dear than life,  
I find that thou art powerless to subdue  
The spoiler in its strife.

Vainly I've culled the leaf  
From the wild brook side, and the woodland slope  
To bring him healing, naught but silent grief  
Sits in the place of hope.

Alas! my own dear child!  
The dearest treasure on this life's rough sea;  
How have I worshipped till my love grew wild,  
In dazzling dreams for thee!

I would go to delve the ore,  
And bid it minister its healing gifts;  
And every flower should yield its balmy store  
Thy drooping form to lift.

But medicine no wealth  
Of life's rich currents can restore to thee;  
Dry at their fountains are the springs of health  
Beside youth's fluttering tree!

My gentle hearted one,  
Look forth once more upon this radiant clime;  
Thou art so young thou canst not yet have done  
With the loved things of time.

Thy mother sits in tears  
By the lone fire side of our northern home,  
Waiting in solitude, and grief, and fears,  
The hour for thee to come.

Thou shalt return my child;  
Thy mother's kiss will meet thy pale cold cheek;  
But sealed will be the lips that would have smiled;  
She will not hear the speak.

The music from her heart  
Will die away; the sweet toned chord be mute,  
Which at thy gentle touch did once impart  
Strains like some soft-voiced lute.

Yes, thou shalt go, ere long,  
To the dear home so loved by thee and me.  
Where the wild blue-bird pours his joyous song,  
Upon the old elm tree.

Go—but with pulseless breast,  
With pallid cheek, and glazed and sunken eye;  
Yes, thou shalt go in the home-tomb to rest,  
Where I, too, soon shall lie.

God calls the hence my son,  
And thou shalt go in his bright place to dwell;  
I must not murmur—my will be done!  
Beloved child farewell!

Autumn.

BY HENRY W. LONGFELLOW.

With what a glory comes and goes the year!  
The buds of spring, those beautiful harbinger  
Of sunny skies and cloudless times, enjoy  
Life's newness, and earth's garniture spread out;

And when the silver habit of the clouds  
Come down upon the autumn sun, and with  
A sober gladness the old year takes up

His bright inheritance of golden fruits,  
A pomp and pageant fill the splendid scene.

There is a beautiful spirit breathing now  
Its mellow richness on the clustered trees,

And, from a beaker full of richesties,  
Pouring new glory on the autumn woods,

And dipping in warm light the pilared clouds.

Morn on the mountain, like a summer bird,  
Lifts up her purple wing, and in the vales

The gentle wind a sweet and passionate woor,

Kisses the blushing leaf, and stirs up life

Within the solemn woods of ash deep crimsoned,

Aud silver beech, and maple yellow-leaved;

Where autumn, like a faint old man, sits down

By the wayside a weary. Through the trees

The golden robin moves: The purple finch,

That on wild cherry and red cedar feeds,

A winter bird comes, with its plaintive whistle,

And pecks by the witch-hazel, while a loud

From cottage roofs the warbling blue-bird sings,

And merrily, with oft-repeated stroke,

Sounds from the threshing floor the busy flail.

Oh what a glory this world doth put on

For him who, with a fervent heart, goes forth

Under the bright and glorious sky, and looks

On duties well performed, and days well spent!

For him the wind, ay, and the yellow leaves

Shall have a voice, and give him eloquent teachings.

He shall so hear the solemn hymn, that Deth

Has lifted up for all, that he shall go

To his long resting place without a tear.

For the Philanthropist.

The Master and the Slave.

Slave.

My Master, let me speak too thee;  
And tell thee what I feel:

I am a slave and thou art free,  
But yet thy heart's not steel.

Master.

Speak on, speak freely, let me hear,  
What wrong you now endure:

You may speak out and without fear—  
From punishment secure.

Slave.

I knew, my master you are kind,  
And do not wish me harm;

To do me good you are inclined,  
And therefore I feel calm.

I speak to you as to a friend,  
Yes to a friend most dear;

And well I know you will intend,  
Whilst I describe my care.

Of cruel scourgings and hard work,  
I have not to complain;

Nor in my heart does malice lurk.

Nor would give you pain.

But Master wounds me to the heart,  
When freedom is your theme;

It is indeed, a poisoned dart  
That gives me pain extreme.

You speak of slaves as dastards low,  
You would not be a slave,  
And yet before me I must bow,  
And freedom dare not crave.

My master let me now entreat,  
Of freedom boast no more;  
The slave that is beneath your feet,  
Oh! goad not I implore.

If freedom is a boon you prize  
And think that slaves are mean;  
Then why should freedom I despise,  
And still to slavery lean?

Ought I not to break the yoke,  
And be a freeman brave?  
Shall I not too, my God invoke,  
To raise me from a slave?

But if for freedom it be right—  
For man to seek and pray,  
Then 'tis not just to use your right  
And exercise your sway.

But as a Christian I would bear,  
The wrong thus done to me;  
And therefore beg you have a care  
To boast not that you are free.

It may excite my discontent,  
And lead of blood;  
I'd rather wait till life be spent  
When I'll be free with God.

Master.

My heart is touch'd, I feel I'm wrong,  
I bid you now go free,  
Dry up your tears and sing the song  
Of happy Jubilee.

Slave.

My blessed Master! Oh! how good!

My grateful heart runs o'er;

Oh! may the blessing of my God  
Attend thee ever more,

Evening.

How solemnly the weary sun,  
Far in the glowing west,  
Hath rapt'd himself in golden clouds,  
And left the world to rest.

How silently sweet evening's shade  
Hath fallen o'er hill and dell—

Dew-drops their lurking homes have sought  
Within each flow'r's bed.

And joyfully, yet wearily,  
The waves leap on the shore,  
Where gentle echoes si to hear  
Then tell their wonderings o'er.

Thus beataneously and tranquilly  
Hath faded day's array,  
And night, like sleep, comes stealing on  
Her dark mysterious way.

And oh, may I, when life's faint beam  
The shades of cease surround,  
Thus calmly view its parting beam,  
The world's slow fading sound

And as the beatuous sun went down  
All smiles, into the sea.

May I thus leave the busy world—  
Thus seek eternity.

Woman's Love.

When all the world grows strange,  
Then shall her arms enfold thee;

When smiling fortune's change,  
Then shall her words uphold thee.

When all thine hopes will fail,  
And leave the naught but care :

And when thy cheeks grow pale,  
Or wasted with despair :

When desolation meets thee,  
Without an arm to save;

When death himself shall greet thee,  
A victim for the grave:

Then woman shall caress thee  
With all an angel's care;

Then shall she softly bless thee  
With more than angel's prayer.

MISCELLANEOUS.

From the Friend of Man.

Extract of a Letter from Gerrit Smith's Tennessee Correspondents.

—, East Tennessee, Sept. 2, 1841.

In a late letter, speaking of the culture of corn in East Tennessee, I inadvertently made an error in saying the field I spoke of had generally one stalk in the hill. I should have said two, as it is the custom among planters of the South, to plant two grain to the hill.

This state is now the first in the culture of corn.

Probably at the greatest product that it will

reach, it is an exhausting crop.

Where the lands lie uneven, or as it is termed here, rolling, the continued culture of corn impoverishes the soil—much of it is lost by washing rains.

But with the great product of corn, it is used

to feed all kinds of stock in the ear in

winter—it is thrown to the cattle in the ear on

the ground, and much of it is wasted.

It is a wasteful mode of feeding stock.

The culture of tobacco in Florida, has

made something of a market for slaves and

horses. The cruelty does not stop with the Indians.

The money enables them to purchase slaves

and break those ties, which bind them to all they value on earth.

In continuation of this subject, we shall endeavor to point out a good method to pursue, to enable us to adopt a natural system of cultivation.

We must lay our foundation well, commence with primary principles, and result must be successful.

From the Knickerbocker for July.

The Contrast.

I.

Do you see that proud, overbearing man,

riding in his gilded carriage? Look! he stops before a magnificent mansion, and livered laiques

obedient to his nod, assist him to descend.

Do you see that poor, miserable boy, whose

tattered clothes scarcely shield him from the inclemency of the weather? Mark! with a be

seeing look he solicits the rich man to pur-

chase him a pencil or a card of pens; and behold,

how contemptuously he is spurned!

Twenty-five years ago that pompous man

was as poor, as friendless, and as wretched as

the urchin he despises.

II.

Twenty-five years have passed since that day.

The same parties meet—!—the contrast.

The once poor boy stands in the pride of

wealth, the rich man in the poverty of

despair. The contrast.

III.

Do you see that proud, overbearing man,

riding in his gilded carriage? Look! he stops before a magnificent mansion, and livered laiques

obedient to his nod, assist him to descend.

Do you see that poor, miserable boy, whose

tattered clothes scarcely shield him from the inclemency of the weather? Mark! with a be

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chase him a pencil or a card of pens; and behold,

how contemptuously he is spurned!

Twenty-five years ago that pompous man

was as poor, as friendless, and as wretched as

the urchin he despises.

IV.

In a country like ours, there is no man, how-

ever poor, if aided by industry, economy, and

virtue, but may rise from the lowest ranks of